

Another difficulty, and a great one too, was the ignorance of the Natives. When we address other persons, we have a Conscience to appeal to, and you know the effect of it well; but they have not a word for "Conscience" in their language: in no Hindoo Book or Hindoo Custom have I found any thing like it. Besides this there are a number of expressions of which they are equally ignorant: talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities—talk about Heaven, and he thinks you mean one of the heavens of his gods—talk about a Future State, and he thinks you are talking about transmigration.

But in the Superstitions of the Hindoos, we have a still more formidable obstacle. Hindooism can boast of her martyrs every day—of Women, who sacrifice themselves, every day, on the funeral pyres of their Husbands. Now if even Women will go to these lengths, this must be a people, to all human appearance, invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable: they have said, "What! will persons who suffer themselves to be drawn up in the air, by means of hooks in the integuments of their backs—will Women, who thus sacrifice themselves on the funeral pyres of their Husbands, or destroy themselves in the Ganges—be brought to renounce this superstition and to embrace Christianity?" Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt.

But the caste exceeds all that I have mentioned. By this, they are divided into different societies, with distinct observances; and there is no possibility of these intermixing with one another without breaking caste. Every person marrying, or even eating, with one of another Caste, falls from it, and can never be restored to it again. The Christian Missionary feels this difficulty in its full force. These people are as susceptible of the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society and to incur the frowns of his relatives, is such a sacrifice that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one Young Man, who, after he had been baptized, seemed at first to have forgotten his connections: he came at length, and said to me, "I do not want to return to Caste: I do not want to return to Hindooism: but cannot I go and see my Mother again? Cannot I see my Father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born!

With all this Accumulation of Difficulties, we had to attempt the conversion of this country. Our own Government, the European residents in India, and all the superstition, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable."

There were, indeed, a few good men in Calcutta, who were laboring there for the conversion of souls; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city.

But what hopeful prospects have succeeded to these real difficulties and these gloomy prognostications!

Such (said Mr. Ward) was the appearance of India; and I have mentioned these circumstances to show, that, if in that part of the world (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, or of any part whatever of the world. But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air.

The Government of India, acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner: they have established Government-Schools for the instruction of the Natives; and the name of the present Governor of India will live in their recollection to the latest posterity: it would be unjust in me not to mention the name of the Marchioness of Hastings, who is doing every thing in her power for the benefit of the Female Natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is open there, as never was before: every voice cheers the Missionaries as they enter. Of our own countrymen, I scarcely know one individual who opposes us: on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is a Calcutta School-Book Society, and there is a Hindoo College. Natives themselves are being taught and educated, for the very purpose of becoming preachers of the everlasting Gospel: & thus the distance of 15 thousand miles is subdued and superceded, by God's raising up Natives themselves to become Missionaries to their countrymen, who are inured to the climate and familiar with their manners. The languages of India are now subdued; and the holy Scriptures, or part of them at least, with a number of Tracts, have already been translated and circulated in twenty-five languages of the country. The prejudices of the Natives have been overcome; as one proof of this, I can state, that, when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a School, to request one of our Schoolmasters to visit them and afford them some instruction as to the manner of conducting their School. There cannot be a

stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime: these schools are now so common in India that there is scarcely a town or even a village that has not one. The ignorance of the natives has been overcome: we have found a Conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and the true God; have renounced their superstitions & embraced the faith of Christianity. Public opinion, which has been almost universally against us, is now almost universally for us. The foundation is laid, and we have only to go forward in the work that has been so successfully begun.

I have been thus minute in the statements of the situation of the work of God in that extensive empire, in order that I, as an eye witness, might excite the thankfulness of this Society for what God has done there; and that, when I am gone into those distant regions again, to aid by my feeble efforts this great cause, your prayers may be excited and encouraged by the prospect of ultimate success.

The Missionaries of this Society (said Mr. Ward) depend especially on DIVINE INFLUENCE. On that influence their eyes are always fixed; and, feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to Him.

On this most important topic he added—
I have lately come from the Continent of America, in which there is at present a great outpouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places, a large measure of Divine Influence has been experienced. If these things be done in America, (and we want nothing else,) if God is pleased to pour out his Holy Spirit there, and this work goes on as it has begun, the whole world will at no distant period be converted to God. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the Throne of Grace, and then shall the earth yield her increase, and God, even our own God, shall give us his blessing.

We quote the following passage from the address of Mr. Bunting, as a specimen of the lively and happy manner in which this great cause is advocated by its able friends:—

Our Treasurers are responsible on behalf of our Institution, for more than they have yet received, notwithstanding the very liberal contributions of our friends during the last year. We have had a Sub-Committee on the subject; and they were not a little staggered by the Report which your Treasurers laid before them, that they were obliged to borrow sums of money from time to time to defray the expenses of the Mission. It was then considered whether we could not give up some of our Missionary Stations: the list was laid before the Sub-Committee: they went through the Stations one by one, and found that it was much easier to talk of this than it was to do it. It brought to my recollection, Sir, a circumstance which occurred in one of the provinces of Germany during a time of great distress. A poor man, his wife, and four children, were on the point of being starved. It was at length proposed to sell one of their children for their support. The proposition was made by the husband; and the wife, with very great reluctance, at last acceded to it. The question now turned on which of their children should be given up. The first was a fine boy, and both agreed that it was impossible to part with him, because he was their first-born: the second was a charming boy; but the Mother objected to selling him, because he was so much like his Father: the third was a girl; but the Father would not even hear of parting with her, she was so much like her Mother: the fourth appeared to be equally out of the question, for he was their Benjamin. And thus it was with us. We began to think of what Missions we could give up: and the result was the same as it would be if it were to be proposed to this assembly, that is, we could determine upon none. Had the question been proposed at the commencement of this Meeting, some might have said, "Give up India or Ceylon;" but the statements which we have heard to-day have put that quite out of the question; and I believe it would be the same with all. All that remains, therefore, is for us to go forward in the name and strength of the Lord.

JEW'S SOCIETY.
THIRTEENTH ANNIVERSARY.
The Resolutions noticed the following circumstances, as encouragements to perseverance in labor & prayer on behalf of the house of Israel:—
The numerous and unquestionable testimonies received from abroad, of a general and simultaneous spirit of inquiry among the Jewish People, in various parts of the world—an increasing readiness among them to receive Christian instruction—the actual conversion of many individuals, in distant and unconnected places, to the Faith of the Gospel—the growing feeling of compassion, in various parts of the world, towards the House of Israel—the translation of the New Testament into the Judeo-Polish Language, by the Rev. B. N. Solomon—his recent Ordination as Priest; and the renewed invitation to him of Prince Galitzin, under the auspices of his Imperial Majesty, to exercise his ministry among his Polish brethren—the report of those persons who have visited the countries in which the Jews most numerously reside, of the probability of success, under the Divine blessing, to the labors of Missionaries among them—and the consequent establishment, by the Society, of a Seminary for the education of Missionaries to the Jews.

The Receipts of the year had amounted to 10,789*l.* 1*s.* 2*d.* and the Expenditure to 13,137*l.* 10*s.* 1*d.* One item of this Expenditure, that for building the schools, amounting to 2382*l.* will not again occur. The sum of 106*l.* 1*s.* 6*d.* was collected after the meeting.

The Committee close their 13th Report with the following remarks:—
1. That there is at this time amongst Christians, of various ranks and denominations, and in various parts of the globe, an active and in-

creasing spirit of compassion towards the Jews, and of benevolent exertion for their spiritual improvement.

2. That there exists on the part of the Jews themselves, in various places, a growing disposition to enquire into the truths of Christianity, and to receive Christian instruction, orally & by books, both by Tracts & by the New Testament.

3. That several well authenticated instances, in places wholly unconnected with each other, have occurred, of Jews actually embracing Christianity—many in secret, being restrained from a public profession by the fear of consequences, but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and likely to prove, through the blessing of God, eminently instrumental in leading others to examine and adopt the great truths of the Gospel.

There is yet another point on which your Committee cannot forbear to remark, & that is 4. The prevalence of an opinion among the Jews that their national conversion is not far distant. Some evidence in support of this conclusion has been cited in the course of the extracts already given from their foreign correspondence. The importance of the fact induces them to add the following.

Mr. Friedenberg mentions it as the opinion of some intelligent Jews, who affect themselves to be neutral, "That the next generation of the Jews will all enter the Christian church, and that the new synagogue is the gradual transition to it."

A learned Jew confessed to Mr. Diedrichs, of Elberfeld, that "he conceived the time when the Messiah should appear, to be elapsed, and that many others are of the same opinion."

The first of these opinions, is that of a modern, free-thinking Jew, who does not care much about the matter, the latter is that of a more serious inquirer, but who is still under the power of Judaical prejudices. The following is the view taken of the same important subject by a converted Jew. A man well qualified to form an estimate of the fact—the Joseph Beigmann mentioned in this Report. He thus expresses himself:—"A general conversion of the Jews appears really to be very near at hand," & what is the ground on which this learned Jew professes to rest this opinion? Surely it is one which the members of this Society will not hear without emotion:—"For," says he, "the Lord has raised a spirit of compassion and love towards this so long time neglected & oppressed people." "It is not in one city," he proceeds, "or one country only, that active care is taken for their temporal and eternal happiness; but in many countries, nay in different parts of the world." And then he specifies this Society, and the Auxiliary Societies of England and Scotland, and what is doing in the East Indies and in America.

Let every friend of Israel, then, have his hands strengthened to exertion, and his heart excited to prayer, whilst he calls to mind the promises with which the Committee conclude:—

"Fear not, O Jacob, my servant, and thou, Jesurun, when I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born."

PROFESSOR VAN ESS.

The various important facts and testimonies embodied in the Report which prove beyond a question, that a work is going on amongst the Jews abroad, have since the Anniversary meeting, been further confirmed by the following extract of a letter from the Rev. Professor Van Ess to the Rev. Dr. Steinkopf, dated Marburg, May 7, 1821.

Very frequent and direct applications are made to me on the part of the Jews for the Hebrew German Testament, of which no copies have as yet reached me, and I therefore earnestly request you to favor me with an adequate supply. My stock of Hebrew Testaments will soon be exhausted, having disposed of many copies at low prices to individual Jews, and to several Bible Societies. Please to mention this to the British and Foreign Bible Society, that they may grant me a fresh supply.

It is a most pleasing phenomenon of our times, that an almost general stir is observable among the Jews; and although we cannot expect that many will immediately make a public profession of Christianity, yet the Lord seems to be preparing their minds by a slow but certain progress for the reception of the light of the Gospel. I have lately had several most gratifying conversations with Jews who called upon me for Hebrew Testaments, on their way to the Frankfort fair.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Annual Meeting was held in Freemasons' Hall, on Thursday, the 17th: His Royal Highness the Duke of Sussex in the chair.

The Report having been read by the Rev. George Clayton, one of the Secretaries, Resolutions were moved and seconded: in which the following particulars were stated as grounds of satisfaction and renewed zeal.

—The establishment of Twenty-two New Schools in the Metropolis within the last five years, together with the general extension of Education throughout the Kingdom on the British System; as affording reason to conclude that the benevolence of this country will, in a short time, render the means of instructing the whole body of the rising generation, by voluntary contributions complete.

—The success of the plan adopted by the Society in Ireland and Scotland.

—The progress of the Schools in France, Spain, Russia, the Netherlands, Sweden, Denmark, Switzerland, Tuscany, and other States in Italy—in Malta, Calcutta, and the East Indies—in the United States of America, Halifax, and the West India Islands—and at Buenos Ayres, and in other parts of South America.

From an Extract of the Report of the Ladies' Committee which was read to the meeting, it appeared, that, by the subscription set on foot by the Ladies of the Society, the sum of 524*l.* 9*s.* had been collected, with the view of sending to Calcutta a Lady well qualified to train Native Female Teachers. One has accepted of this appointment and is going forward to her labour, under a just sense both of its difficulties and importance, and in such alliance on that blessing which alone can render it effectual.

Mr. Harrington, in his address to the Meeting, remarked, in referring to this subject—
I may venture to anticipate the acknowledgments of the Friends of Education in India to the Society, for sending out a Lady for the purpose of instructing the Females. This circumstance has excited deep interest in this meeting, and I hope beyond it; and though, as I took the liberty of telling her, I do not anticipate great effects at present, till she becomes acquainted with the habits and languages of India; yet I believe in my heart that she may be of the greatest service in Calcutta, if it were only in instructing the English Natives of India: and I am particularly happy that she is going out with

Mrs. Marshman, who is so well acquainted with that country, and who will be so able to give her all that information which she will need at first: and the Gentlemen of the Calcutta School Society, will, I am sure, give her the kindest reception.

Mr. Trant on the same subject, remarked—

I have much satisfaction in informing this Meeting that twelve months ago, I witnessed the commencement of a system of Female Education. I might give numerous proofs of the gradual dispersion of the prejudices of the natives. One Bramhin, who has resided a long time at Benares and went thither for the purpose of passing his latter days, it being esteemed meritorious among them to die there, has given the Church Missionary Society a large house for the purpose of a School. This is a very strong fact. I was invited to dine at the house of the Son of this Bramhin, and there I saw two large temples shut up. I asked, "Why are these shut up?" "Oh," said he, "we have no more need of these temples!" He then assured me, that he was so sensible of the want of education among the females of his family, that he was instructing them himself. I hope the Lady who is proceeding to India will be introduced to this family, and be very successful in her labors.

France Rataffe, of Madagascar, attended the meeting. On its being communicated to him, through his Interpreter, that the Meeting hoped that the benefits of the British System of Education would be extended by his influence throughout the Island of Madagascar, he assured the members that the King would do every thing in his power to promote the instruction of the people, and that he himself should be most happy to second his endeavours to the utmost.

The Rev. George Burder, in moving the adoption of the Report stated the following fact respecting the Abolition of the Slave Trade, in Madagascar:—

The Slave Trade was carried on there to a prodigious extent; so that when Governor Parquhar's Agent and a Missionary were travelling they met companies of 100, 200, yea, of 1000 in a body, going to Tamatave to be sold as Slaves. It was the principal trade of the island, and they procured almost all their articles by the sale of Slaves; but notwithstanding this, the intelligent Monarch of that Island was determined, contrary to the persuasion of some of his principal nobles, to put a stop to this traffic, and never was such a day known in Madagascar! The Union Flag of Great Britain, and the flag of Madagascar, were seen flying together—the guns were fired—and every demonstration of joy was displayed; the people hailing Liberty! Liberty! as the gift of heaven. It is now the King's earnest desire, that his subjects should be instructed; and, to use his own emphatic language, he says, "if your government will instruct my people, I am yours forever."

The Receipts of the year had been 2034*l.* 19*s.* 10*d.*, and the Payments 2432*l.* 3*s.* 3*d.*—leaving a Balance against the Society of 397*l.* 3*s.* 4*d.*; which, with former deficiencies, makes the Treasurer 1116*l.* 2*s.* 9*d.* in advance.—*Rel. Intell.*

SANDWICH ISLANDS.

From the Connecticut Mirror.

[There is living on the island of Wahoo in the Pacific Ocean, a black man, named Anthony Allen, from Schenectady in the State of New-York. We have thought the following account of him, which we copy from the manuscript journal of Mrs. Bingham, would be interesting to those, whose attention is turned to the subject of the Mission to the Sandwich Islands. It shows that the inhabitants of those islands, possessing a productive soil and one of the finest climates on the globe, only need the benefits of civilization and the consolations of religion, to make them independent and happy.]

"Yesterday we made our visit at Mr. Allen's. He has a native wife and two pretty children, the eldest of whom he has taught his letters. He has been very kind in sending us potatoes, squashes, &c.—every morning two bottles of goat's milk, and as often as once in two weeks, a goat or kid neatly dressed, besides many other articles of food. He lives so far from us that we cannot benefit his family as we wish. The distance is about two miles. To avoid walking in the heat, we made ourselves ready by ten, locked up our houses and set off. A multitude had assembled by the time we were at the gate to attend us. Our little hand cart which we brought from Boston, the only wheels I believe on the island, served as a carriage for those to whom the walk might prove too great. It was an easy matter to get it drawn by the natives, shifting stage as often as we pleased. When we arrived at Mr. A's territories (which were a large enclosure surrounded by a high fence) we found to the ground after the native style we found him at his gate waiting to give us a polite and cordial reception. Within the enclosure were his dwelling, eating, and cooking houses, besides others for his numerous train of attendants. There was also a well, a garden of squashes, & in one part a fold, containing a cow, several sheep, and three hundred goats. After setting upon his table decanters, glasses, and wine & brandy for our refreshment, he begged to be excused while he could go and prepare dinner. His wife, a pleasant looking native, kept her place in a little room adjoining, upon her mats, with her little ones. We could talk with her but little, but instructed her in sewing and made her a gown. She remained upon her mats while we went to dinner. The table was set in the American style; the first course was what we call pot or sea pie, well prepared; that removed, boiled pork and fowls, cold meat and tallow cakes; then baked pig, afterwards, pudding, ending with wine and melons. This was not missionary fare. All was neatly cooked and in order. We endeavored to make the afternoon as profitable as we could. He expected to have had his children baptized, but Mr. B. had sent him a letter upon the subject the night before, and now by conversing with him alone, satisfied his mind that something more was necessary before his children could be thus given up to God. At the close of the afternoon, we had served up to us in china cups, good coffee and fried cakes. We then, with a present of pork in our little cart, set off for home.—Our walk home was pleasant. The company out-travelled us, and left Mr. B. and myself quite behind and alone. While on the plain back of the village, a large company of natives approached us. At the first moment, womanish fear said, there is a heathen band approaching us, and we are solitary and alone. When the train reached us we found it was headed by Capt. Joe, a native, who commands one of the king's schooners. He came up with eagerness to Mr. B. whom he seems to love, and shaking hands very heartily says, "how do you do sir?—I am very happy to see you sir—such a good moon I was going to take a walk sir."—Then bidding us good night, and telling us he should come and see us in the morning, he left us. He is a pleasant youth, very active, speaks English very well, and has a most kind disposition, and I loudly hope his name may yet come into missionary communications, as a sharer in the blessings sent him and his nation."

We are informed that a powerful revival of religion now exists in Pittsfield, Mass. and that revivals have commenced in 10 or 12 of the neighboring towns in that county.—We also hear that revivals have commenced in Catskill, N. Y. and other towns in that neighborhood.

REVIVALS OF RELIGION.

Progress of the revival in Connecticut.

Extract of a letter, &c. New-Haven, June 29, 1821.
There are some facts which have come to my knowledge, which, perhaps, it may be interesting to relate. In a village at the distance of eight miles from this place, where our brethren have labored from week to week, a revival commenced during the winter, and I believe still continues. Previous to the commencement of the gracious work, there were eleven brethren and sisters of the church in the village, and during its progress, twenty-six have become hopefully pious; making thirty-seven Christians in a population which does not exceed fifty-three persons from 15 years of age and upwards.—In one of the villages of this town, there were about forty communicants a year ago, since that time as many as sixty new converts have given good evidence that they have become children of God; and the whole number of inhabitants does not exceed four hundred. This little flock feel so animated, in consequence of the abundant shower which has descended upon them, that they consider themselves strong enough to enlarge the circle, and including one hundred more inhabitants, to build a meeting house and settle a minister; and it is probable that these good intentions will be carried into execution.

"The prayer of faith has been a subject much thought of, and often discussed at our conferences and smaller circles. Although there may be some difference of opinion among Christians on this subject, our brethren generally believe that when temporal blessings are asked for such as health, prosperity in business, fruitfulness seasons, &c. the petitions should be made in entire subordination to the divine will, and with resignation to the allotments of his providence; but when we ask for an effusion of his Holy Spirit, and for a revival of religion among us, we are to come boldly to the throne of grace, with no reservation, with no hesitation, for we know the will of God on this subject. He has expressly said, and with an oath, 'that he has no pleasure in the death of the sinner, but would rather that he should turn and live.' He has said also, 'that he is more willing to give his Holy Spirit to them that ask him, than parents are to give good gifts to their children.' To feel therefore, that there is no doubt on this subject, but that we may pray for this immense blessing with full confidence that it will be granted, and we believe that it always will be granted where the prayers and the labors are accompanied with faith. Allow me to mention an instance or two, among several which have been given, in a town, twenty miles north of this small number of the members of the church, who have waked a few weeks since, and agreed to meet for prayer occasionally, and make an individual who was an influential man in the town, and was posed to vital piety, the particular subject of prayer. They met accordingly, and prayed this man from time to time, and in a short period he became a subject of deep conviction, and is now rejoicing in hope that he has become a child of God. This little circle of believers took a second person, and prayed for him, and he too became a convert, and both are now prepared for admission to the church. A third person was then selected and prayed for, and is understood that he is becoming uneasy in mind, and is inquiring what he shall do. Not only has the prayer of faith, occasionally effected been blessed, but likewise the prayer of faith when accompanied with importunity. A mechanic of my acquaintance, who is a man of deep piety, said to his wife some time last winter, there are seven in our family, and among our journeymen and apprentices, who are not of Christ. Why should they not be brought into the kingdom? Let us resolve that we will take one of them, and make that one a subject of prayer, and exhort him in conversation to come from the wrath to come? The plan was determined on. They carried it into execution every night. They spent almost the whole of the first night in prayer. In a few days the individual for whom they prayed became hopefully one. He then united his prayers and efforts to those of the man and his wife for the salvation of a second member of the family; in a few days one became as they believed, an heir of the promises; then the third, and fourth, and fifth, sixth, and one only now remains in the state of safety."

The Methodist Magazine for June, contains a letter respecting the Revival of Religion in New-Haven, from which we gain a more extensive account of the additions to the Methodist Episcopal Churches than we have been able to gather from any other source. The letter is dated March 14. At that time, the annual conference of the Protestant Episcopal Church for the year was recently, and the Methodist one hundred and eighty-two more recent accounts which we have published furnish the number which have been added to the Congregational and Baptist Churches. It is one of the most remarkable revivals of religion which we recollect ever to have read of the days of Whitfield and Wesley. The astonishing displays of divine power have manifested. A Union prayer meeting has been established with great harmony in New-Haven of all denominations of Christians in the appearances in the College and in the other Churches, are still encouraging.

The Rev. Erasmus Otis, a Methodist Clergyman, in a letter to the Editors of the Methodist Magazine, dated Milford, Conn. March 27th, that the increase to the Methodist denomination in the New-England district, for the past, is not far from one thousand, and that work is still extending among the circuits which compose the district.

We have been informed that the reports ordered to the New-England Methodist Conference, which set at Barre, Vt. last month, are highly encouraging. About two thousand have been added to the churches which composed the Conference. We understand also, that there is an unusual attention to the interests of religion in Savannah (Geo.) [Philad. Remembrer.]

REVIVALS IN VERMONT.
Extract of a letter from Rev. Dr. BATES, gentleman in the vicinity of Boston, Middlebury College, July 20, 1821.
"Dear Sir,—Knowing the interest you take in the advancement of the Redeemer's kingdom, I have at dawn this morning, to give you a statement of what will give joy and gladness to your heart. Indeed if there is joy in heaven when one sinner repenteth, well may we rejoice when souls flock unto Jesus, as does here. It is now about two months since the revival of religion commenced in College. It commenced with stillness, but great solemnity proceeded with stillness, but great solemnity. The work very soon spread into the vicinity, and extended to the towns in the vicinity, still continues to spread in every direction, ready can we reckon fifteen towns within ten miles, in which it may be said, the work is of religion. In some of them the work proceeds with majesty and power, displaying many of the riches of sovereign grace; yet in others the work has so recently commenced, that there is good evidence that their hope is founded on a Rock of Ages. The effect upon the minds of our students are now decidedly powerful, several others are unusually thoughtful, and some deeply impressed."

POET'S CORNER.

From the London Investigator.
They have heaved out unto themselves broken cisterns.

This world that we so highly prize,
And seek so eagerly its smile—
What is it?—Vanity and lies;—
A broken cistern all the while.
Pleasure—with her delightful song,
That charms the unwary to beguile—
What is it?—the deceiver's tongue;
A broken cistern all the while.
And earthly friendships, fair and gay,
That promise much with artful wile—
What are they?—puff and treachery;
A broken cistern all the while.
Riches, that so absorb the mind
In anxious care, and ceaseless toil—
What are they?—faithless as the wind;
A broken cistern all the while.
And what is lust, and youthful fire?
Joy springing from these passions vile—
What is it?—Only vain desire;
A broken cistern all the while.
Ambition, with her lofty tale—
Of vanquished continent and isle—
What is it?—but a troubled dream;
A broken cistern all the while.
And fame, with her recording pen,
To blazon forth our rank and style—
What is it?—to the wisest men,
A broken cistern all the while.
Yes—all are broken cisterns, Lord!
To them that wander far from Thee:
The living stream is in Thy word,
Thou fount of immortality! T. R.

EDITORIAL REMARKS.

AMERICAN EDUCATION SOCIETY.

Doubts have sometimes been expressed as to the accuracy of the statements made by the Directors of our Education Societies, relative to the deficiency of competent ministers; on the ground that the pious and well informed part of the population in the most destitute districts have so long been silent, and have neither corroborated nor disavowed the facts alleged, tho' they have the deepest interest in the success of the measures which are proposed, to increase the number of able and faithful preachers.

It is not true that they have been altogether silent; they have "showed their opinion" by their calls for missionary labors—by their contributions to the funds of Education Societies—and by their occasional communications of information. Different denominations of Christians, in various parts of the country, have been led to examine the actual state of things, and the result has been uniformly a deep and operative conviction, that "something must be done" to multiply able ministers; & this single fact, viewed in connexion with the strong suspicions, not to say charges of unfairness, that were expressed toward the gentlemen who first endeavored to arouse public feeling on the subject, is no contemptible evidence that the actual state of the ministry through the country, in point of numbers and efficiency, is quite as deplorable as was represented. A few years ago, not a single Education Society existed in the United States. Here and there a solitary individual patronized some one poor youth for the sacred office—and perhaps by his influence succeeded in obtaining assistance for a few others from their wealthier relatives; but no general and united effort, even of the feeblest kind, was made for the relief of destitute churches, and for an adequate supply of ministers, by any one denomination. Now, there is no denomination, respectable for numbers and piety, which is not bearing the best testimony to the utility of Education Societies—the testimony of a liberal and systematic zeal in their favor. Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists, all agree in the importance of the object—all have put in operation, means that seem to them the most promising to secure it, and in some instances they so far see eye to eye, as to make a common stock of their charities, and disperse them abroad without regard to any other distinction, than what the grace of God has made "between the precious and the vile."

Had the facts originally stated, and which have laid the foundation for all subsequent operations, been false, or exaggerated, must not their falsehood, before this time, have been made apparent? They were of a kind to provoke the most thorough examination—they were humbling—they were a reproach, not to this denomination, or that, but to the whole American Church—they evinced beyond controversy, a criminal and unworthy remissness on the part of Christians—a remissness that demanded instant sacrifices, and a mighty effort to redeem their character from the charge of indifference to the prosperity of Zion at home; and had they been unfounded, would the American churches have even tacitly assented to them as true—and confirmed them by making them the occasion of a new and unprecedented system of operations—a system that cannot fail in its results, to affect most powerfully, the religion of the country and of the world? It so happened, that many individuals, and some whole bodies of professing Christians, when first startled from their slumbers by the voice that proclaimed these facts, felt a momentary glow of indignation; at first blush, it seemed impossible they should be true, and with little reflection, they pronounced them false; but more calm and thorough inquiry has satisfied them that their first impressions were not their best, and that it becomes them to engage with all their strength in the very effort they once pronounced unnecessary. This revolution in their feelings is in the highest degree creditable to their candor and their piety. It shows that while they fall not under the condemnation of those who love darkness rather than light, they are willing to engage in any duty which the providence of God marks out for them.

We have made below some extracts from a communication published in the Evangelical and Literary Magazine, edited very ably by the Rev. J. H. Rice, of Richmond, Virginia. It could have been wished, that the information of the writer had been more exact—but the difficulties of arriving at perfect precision in such a case, are nearly insuperable. We doubt, with him, whether there are 250 well qualified ministers to be found among the million of souls in Virginia. But if there are so many, and even more, it is

stated as a fact by the Editor without any qualification, that of the organized Christian congregations in the State, "not one in twenty enjoys the full benefit of pastoral labors; they who have one sermon a week, think themselves highly favored—while in many cases, the preacher has four preaching places, in a territory of 20 or 30 miles square, at each of which he ministers once in a month. And this is all the religious instruction the people get. The case is sometimes worse than this."

What would be thought of the religious prospects of Massachusetts, if our organized churches were left in the same condition as those of Virginia? if they could hear but one sermon a week, a fortnight, or a month? Should we think ourselves well supplied? would not the pious among us cry out with reason, to their more favored brethren in other states—"Have pity on us, O our friends?"—What then is the duty of Massachusetts Christians, amid all their privileges when they hear the same cry from our destitute districts? Is it not rather to educate poor and pious youth, who may "minister in holy things," than to multiply meeting-houses, and decorate them with useless finery—and then settle supernumerary ministers at the expense of 500 or 1000 dollars per annum, in order to save the travel of a mile or two, to the place of religious worship? We have known, in more instances than one, 5,000 or 10,000 dollars expended on a meeting-house, and such salaries as before mentioned, given to a minister, where no other benefit was even imagined to result, except to save a few families a few rods travel on the Lord's day, or to advance the value of some individual's private interest! The same sum of money, thus needlessly expended, or at most, expended only to save a little fatigue, or gratify a capricious humor, if put at interest, would support three Missionaries to the heathen, or from 15 to 20 youth, in preparing for the ministry—and that too, forever!

Only give us the money that is squandered in New-England, on the erection of unnecessary meeting-houses, and we will ask no more to educate ministers enough for all the present demands of the churches. Believing as we do, in the present state of the religious world, that there is much folly and sin connected with the fact just alluded to, we feel constrained to lift our voice against it, and to repeat the question to our Christian readers—Are not the souls of your fellow men, who are now perishing for lack of vision, more to be regarded, than your personal and temporary convenience?

"Our attention is naturally drawn in the first place to the actually existing want of religious instruction in our state. [Virginia.] On this part of the subject, facts are evident and undeniable. That state in which an unerring providence has been pleased to assign our station, and which consequently has peculiar claims on our affections and services, contains a population estimated at about one million of souls. This population is scattered in an unequal ratio, over an extent of territory of about 100,000 square miles. That many parts of this extensive region are deplorably destitute of the ordinary means of religious improvement, is a fact too obvious to require proof. In several large and populous counties there are no ministers of the gospel of any description or denomination. An estimate of the whole number of preachers in the state will at once prove to any reflecting person that it is entirely inadequate to the supply of our destitute places.

"In making this estimate, we freely acknowledge that we cannot conscientiously include every one who assumes to himself the ministerial office; yet we utterly disclaim all sectarian feeling; and in what we think, the spirit of Christian candour, embrace all those ministers of whatever name, who preach Christ crucified, and who possess such degrees of mental improvement as to render their ministrations edifying to the church.

"To begin with our own connexion. The Synod of Virginia, including the Presbytery of Abingdon, part of which is in Tennessee, consists, according to their last reports, of 51 ordained ministers and 17 licentiates; making, in all, 68 Presbyterian preachers in connexion with the Synod. The Protestant Episcopal church, if our information be correct, had about 35 ministers attached to the state convention, about 12 months ago; we will say possibly the whole number may be 45. Having no sufficient data to enable us to judge of the number of educated ministers in the Baptist and Methodist societies, we can only leave the reader to form his own conjectures, or refer him to their public reports for information. We are confident of not being below the truth, in saying that 250 for all the different societies is a very large calculation. Say, however that it is correct. We have then 250 ministers of different denominations to furnish religious instruction to 1,000,000 of souls. That is to say 1 to 4000. The task under any circumstances would be an impossibility. But again, these 250 ministers are to perform all the duties of the pastoral office over an extent of 100,000 square miles; giving an area of 20 miles square to each. Now we do not ask the experienced minister who has realized the weight and responsibility of his office; but we put the question to any intelligent, reflecting Christian, what benefit could be expected to result from the pastoral labors of any man placed in such circumstances? The question needs no answer. But if, instead of 4000 we should allow 500 or one eighth of that number to each minister, which considering our scattered and unequal population is still far above the true average number, the result will be, 125,000 persons, enjoying opportunities of instruction, and the balance of 875,000, six-sevenths of the whole population, unavoidably destitute. Some parts of this view are confessedly conjectural, but no person can justly allege that any part of it is exaggerated.

"Let me ask then what is the present prospect of a more adequate supply. We might almost say there is none. None of the sister churches are making such efforts as the exigencies of the times require. And amongst ourselves, the aspect of things is equally if not more discouraging. From the Presbyterian reports exhibited to the Synod last fall, it appeared that in the three Presbyteries which are properly in Virginia, and which do in fact, constitute the Synod, there were, then, five candidates for licensure. It is a matter of great uncertainty whether more than three of those five will prosecute their original intentions of entering the ministry. These three then are all that our own churches can, consistently with a resolution of Synod, license for three years from the present spring.

"Such a view of our condition and prospects would justly claim the sympathy of the Christian community, were it a fact that no young men of suitable character could be found in our state willing to devote themselves to this sacred cause. But it is not a fact. It was stated from high authority, last fall, that there were at least fifty pious young men within the bounds of the Synod, who would be willing to commence an education with this view, if they could have any rational prospect of being enabled to meet the

expenses of such an undertaking. These young men are, for the most part, attached to a religious society that considers the preaching of the gospel a special means of the conversion of sinners; and whose public standards require that a minister must possess a learned education, that the truth may be committed to faithful men who may be able to teach others. But how do our actions correspond to these sentiments? Is it not evident that we either do not prize an enlightened ministry, or that we think the conversion and salvation of sinners a matter of very little moment? We have said there are fifty young men within our bounds, who with proper assistance might become able ministers of the New Testament, but for want of such assistance are left to languish in obscurity; and their services are lost to the church. A young man who has devoted his heart, and would gladly, were it in his power, devote his talents to the service of God, turns an eagerly expectant eye to the Synod's board of education. But alas! what a disappointment! Instead of meeting the expected encouragement, he learns with mortification that the aforesaid board is, in fact, little more than a name, that its whole amount of funds, according to the Treasurer's report last fall, would not have afforded him support for one week. What may have been done towards replenishing the treasury, since that time, we know not. The different churches can, no doubt, call to mind what they have done—and we fear they will find it but little.

"In fine, I would repeat that our country is deplorably destitute of religious instruction, and that at present there is no rational prospect of a suitable supply. On these facts we would found an earnest, urgent, importunate (and we care not should it be regarded as a clamorous) appeal, to Christians of our own denomination in particular, and to the pious and benevolent in general, to cast their offerings into the treasury of the Lord, and assist in educating pious and promising young men for the gospel ministry."

VAN DIEMAN'S LAND.

The following extract of a Letter from Mr. CARVOSIO, dated May 10, 1829, giving some account of the moral and religious state of this infant colony, will (we are persuaded) be read with interest and commiseration by all those whose hearts are overflowing with love to God and his creatures.—*Lon. Methodist Mag.*

As the island is so remote, and so little known, it may not be improper first to remark, that its mean extent is, according to the best information I have, about 130 miles long, and 70 broad; lying between 40° 42 and 43° 43 of South latitude, and between 145° 31 and 148° 22 of East longitude. The climate is very moderate, and perfectly congenial to the constitution of the English. Most parts of the island near the sea shore are hilly, and thickly covered with trees; but there are many inland districts, of great extent, that have but few trees on them, and contain the richest soil imaginable. In some parts the settlers have had abundant crops of the finest wheat from ten to fifteen years successively, without applying the least manure. In short, every necessary and every comfort of life may soon be obtained from the island in the greatest abundance. Happy should I be, if I could give so pleasing an account of the religious state of the colonists. But, alas, generally speaking, theirs is a state of ignorance, misery, and sin. If ever there was a people carried captive and "lying in the bonds of iniquity," surely we may safely affirm it of most of the Colonists of this island: If there be some individuals concerned about eternal things, they cannot but take up the language of the Psalmist, "No man careth for my soul." According to the last muster, there are about 5300 prisoners and free people on the island. These are scattered over a considerable portion of it. Two of the largest towns are Hobart-town on the Derwent river, and Launceston on the Tamar, about 120 miles distant from each other. Both these places, from their eligible situations, are likely to become important seaports. The number of inhabitants on the Launceston side of the island, is about 2000; of these, 500 are in the town, and the rest on the settlements in the neighborhood. Hobart-town contains about 1500 inhabitants, and has several populous settlements within 20 or 30 miles of it.

A chaplain has resided in this town for several years. But he is so far advanced in life, and labors under so many bodily infirmities, as to be able to do but little for the good of souls.

On the Dalrymple side there has been no minister at all, till about three months ago; although the settlement has been formed many years. And at a settlement, about 15 miles from Hobart-town, in the Pitwater District, containing about 400 souls, public worship has never been attempted but once! Within about 20 miles is the Norfolk settlement, containing some hundreds of souls, but equally destitute of any opportunity of hearing the word of God. A settler from this department told me that the general occupation on the settlement is Kangaroo hunting. In many other small settlements they are literally as sheep having no shepherd. When we consider the former character of the greater part of the colonists, and their present destitution of the means of grace; what can we expect but a conduct most offensive in the sight of God?

There are among them a few who would gladly be instructed in Divine things, and who are deeply affected at their awfully destitute state. Nor is it likely that a pious minister, of any denomination, would meet with any obstructions from the civil government, but, on the contrary, that he would receive every encouragement.

OBITUARY.

Died at Gloucester, on the 17th of July last, of a pulmonary consumption, Miss Lucy FORNAX CORRIE, aged 26, daughter of the late pious and worthy Mr. Forbax, D. D. of that town, and whose name we cannot but mention, with the highest emotions of pleasure. Seldom has the grave closed upon a female, whose claims to public notice are higher than the one whose death we now record. For many years she highly distinguished herself in the cause of Christ. Religion, piety, and morality she was indefatigable in promoting. She founded her religion, and hopes of future felicity, on the infinite atonement of the Redeemer, she viewed man-

kind in a depraved state, averse to holiness, and sinners by nature and practice; and that salvation was wholly of grace, from its commencement to its consummation. On these doctrines she founded the morality which she inculcated, a morality springing from love to God, as the leading cause, and good will to men as its highest object.

She indeed deserved the name of a Missionary, for she made it almost her daily business to visit and teach from house to house, and to inculcate those essential doctrines of the gospel which she herself believed, and from which she drew so much comfort and consolation. In the chamber of sickness, she was a faithful and affectionate friend and guide; she feelingly directed the anxious inquirer to Christ, who alone is sufficient to wash away the moral turpitude of the heart, to those who were ignorant that there was "balm in Gilead, and a Physician there," she instructed and taught them, that although their sins were as "crimson, they should be made white as snow."—And we doubt not her counsel and pious instructions, which she so frequently dispensed to those who were cast on beds of sickness, were blessed to the comfort and salvation of many, who will have reason to exalt her name, as the favored instrument by which their souls were brought from "darkness into God's marvellous light."

The fruits of her industry were freely devoted to acts of piety and charity.—She employed her whole time in reference to Christian objects.—She founded and was very zealous in promoting a Charity School, which she taught for a number of years, and for which she received but a trifling compensation.—She instituted some years since a Sabbath School for female children, to which she devoted considerable time of each Lord's Day—and since the establishment of sabbath schools on more extensive principles she was a faithful and useful instructor.—She was the founder of a society in Gloucester, called the "Reading Society," composed of females who meet one evening in each week, for religious improvement, and also for the benevolent purpose of making articles of clothing for the poor and destitute, among whom they are distributed by this society, whose funds, raised from assessments and donations, are exclusively devoted. In this Society she took peculiar delight; here she took sweet counsel with those who were travelling with her to Zion, and she often spoke with enthusiasm on the pleasure she experienced in meeting with this little circle. She was the almoner of God's bounties; having an extensive acquaintance, which was not confined to this, but was extended to other towns, and particularly to the metropolis, where from the munificence of many individuals, she received articles of clothing and other necessities, which in a prudent and very judicious manner she distributed to those who stood most in need of them. The pious Tracts which she distributed, which were many, were procured mostly from her own funds. To the poor she was a friend indeed; she administered not only pious instruction, but as far as her ability permitted, to their temporal wants and necessities.—In the church she was highly esteemed—her exemplary piety, her clear & discriminating views of Gospel truth, rendered her a prudent counsellor, in all matters pertaining to the Kingdom of Christ.

In her life and deportment she was humble; her own heart taught her that her best performances were imperfect; that she was but an unprofitable servant, having done no more than was her duty to do; every thing that emanated from herself she esteemed as nothing and less than nothing, in comparison with the "excellency of the knowledge of Christ Jesus our Lord." She took great interest in the conversion of the heathen—the missionary cause was always near her heart—here her zeal took flame—she was often walked to the shores of Hindostan, to the sacred spot where lie the precious remains of HARRIET NEWELL—to those missionary fields in the East her heart has often been, and her prayers have often ascended, to the throne of eternal mercy for the success of those heralds of salvation, who have forsaken all the delights and pleasures of friends and acquaintances, and of their native shores, to publish the gospel in a heathen land. In her sickness the Christian character shone with resplendent lustre,—let those who deny the reality of religion, witness the calm and composed frame of mind, which this humble follower of the Lamb exhibited, during a long and tedious sickness—with a smiling countenance she freely conversed upon death and the realities of a future state, and as long as her strength would permit, gave advice to her friends, and in strong and glowing colors enforced that religion, which she found her solace and support when every earthly object was receding from her view. She was a pattern of patience, and exhibited no marks of anxiety except to be gone.—She remained several weeks in a very low state, so that she could converse but very little; still she retained the perfect possession of her senses to the last moment, and gradually declined, until she sweetly fell asleep in Jesus; in confident hope and joyful expectation of having a seat prepared for her, by her forerunner in God's paradise above.

In view of the character of the deceased, we are led to ask, what is there substantial? what is there to give us comfort and hope in death, but Religion—the religion of the gospel? This alone will stand the test when all other resources fail—this will cheer our dying pillow, and make us rejoice in confident hope of enjoying uninterrupted felicity, in that city above, the New Jerusalem. What delightful prospects religion opens to our view—Heaven has thrown open her pearly gates, and we are most affectionately invited to enter in, "for all things are ready." "The Spirit and the bride say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." [Communicated.]

For the Boston Recorder.

IMPROVEMENTS IN SABBATH SCHOOLS.

About five months since the Teachers of one of the Sabbath Schools in Boston, came to the resolution of placing in the school a *Charity Bazaar*, the avails of which to be applied for the education and support of a heathen child in India, and the surplus for the support of the missionaries. As a testimony of respect and affection for one who has been actively engaged in the Sabbath Schools from their first commencement in this place, the child is to be named JOSIAH VINTON. The amount of money already collected, is \$18. 78. It was earnestly recommended to the scholars to take so deep an interest in this object as not only to retrench their expenditures for fruit, sweetmeats, &c., but to abstain from the use of sugar in their tea and coffee; for in this way the poorest of them would be enabled to give four cents a month, and that alone would produce between fifty and sixty dollars a year. It was urged that very many children had adopted this plan, that some of the teachers had done it, and that in every instance it was found after a few weeks, to be no sacrifice at all, that tea and coffee were equally pleasant without sugar as with it.—Some of the children have begun to pursue this plan and no doubt many more will soon be induced to adopt it. It is respectfully submitted whether it is not important that the Superintendents and Teachers of Sabbath Schools generally should have their minds directed to this particular subject, and perseveringly urge their pupils to commence in early life a system of self-denying benevolence, and that they should follow up their exhortations by the force of their own example. There has a proposition been recently made to bring the money heretofore paid by the Teachers for pew hire into the treasury of the Lord. There is no doubt but every Society who has a Sabbath school attached to it has reserved in some part of their meeting house seats for the accommodation of the teachers and children; it is known to be so in this town—in

one Society they have been to considerable expense in fitting up the seats—and in another (days past) for a very fair price at auction reserved for this purpose. Since therefore, are provided—and as it will probably induce many children to attend meeting with the parents, who now go away under the pretence of public worship in the streets or on the wharves—and as it will give the teachers a greater relief to those who are in the habit of taking of the children, by dividing the labor—it is proposed that the Sabbath school teachers in where there are schools of this sort, should themselves into a Society, a leading article whose Constitution shall be, "every member shall sit with their respective classes during public worship, and pay into the hands of the Treasurer of some benevolent Institution annually, the sum in this way saved from pew hire—these contributions not to be dispensed with except in cases of actual want of the means of doing it.

The sum that might be raised in Boston, adding there are 150 teachers (and it is believed there are more) will be at least six hundred dollars a year, & no one the poorer for it; a sum equal to the maintenance of nine young men, as are now supported by the American Education Society.—How much better would this be, to have them relinquish their studies for a trifling sacrifice, or rather only by the faithful performance of our duty, how much might be effected by the combined efforts of all the Sabbath school teachers in the Christian community, estimating them at 50,000, which is probably more than their real number?

This plan has been warmly approved by those to whom it has been proposed, and it is believed it needs only to be generally proposed to be generally adopted; let every individual then adopt the motto of the immortal Rabelais, "try," and no doubt the good resulting from it (as in this case) will infinitely exceed the highest anticipations. A Teacher.

NEW ENGLAND TRACT SOCIETY.

The following Clergymen have been made members of the New England Tract Society, the payment of twenty dollars to the Treasurer since the 22d of May last, viz.

Rev. Enoch Pond, Ward, Mass.; Rev. Jonathan Cogswell, Saco, Me.; Rev. David L. E. Sandwich, Mass.; Rev. Josiah Clark, Rutland, Mass.; Rev. Joseph Vail, Brimfield, Mass.; Rev. Peter Reed, Ludlow, Vt.; Rev. Sam. Shepard, D. D., Lenox, Mass.; Rev. Wm. Hubbard, Rowley, Mass.; Rev. Thomas Wood, Halifax, Vt.; Rev. Jonathan Grohewley, Mass.; Rev. John Miles, Grafton, Mass.; Rev. Jacob Haren, Crofton, N. H.; Rev. P. Nourse, Ellsworth, Me.; Rev. Stephen Cook, Spencer, Mass.; Rev. Luther Hart, Plymouth Conn.; Rev. Samuel Green, Reading, Mass.; Rev. David Palmer, Townsend, Mass.; Rev. David Bachelder, Oxford, Mass.; Rev. Joseph L. Pomeroy, Worthington, Mass.

Also, the following donations have been received by the Treasurer since the 22d of May last, from a friend in Portsmouth, N. H. \$20. From a lady in Danvers, From a friend,

Contributed by two individuals on hearing the 7th Annual Report read, From a friend, by Rev. Jabez Chickering, From Hopkinton Auxiliary Tract Society, From Female Tract Society, Grafton, From a female in Plymouth, Conn. From ladies of Rev. Mr. Green's So. Reading, From ladies in Oxford, From a lady in Northampton, From Rev. John S. Hudson, Detroit, proceeds of 4 copies of Christian Almanack, given him for distribution, From Mr. Abraham Millet, Boston, Andover, July 22, 1821. A. BLANCHARD, Treas.

Vindication of the Episcopal Church.

JUST Published, by R. P. & C. WILLIAM Cornhill-square,

A reply to the Review of Dr. WYATT'S Sermon and Mr. SPARK'S Letters, on the Protestant Episcopal Church, which originally appeared in Christian Disciple at Boston, and subsequently in a separate form at Baltimore; in which it is attempted to vindicate the Church from the charge of that Review by a Protestant Episcopalian. Founded in truth; by blood of Martyrs; Cemented; by the band of wisdom rendered in beauty of Holiness; with ordered peace. "Decent and unimproved." July 2.

LITERARY NOTICE.

LECTURES ON THE PHILOSOPHY OF THE HUMAN MIND. By the late THOMAS BROWN, M. D. Professor of Moral Philosophy in the University of Edinburgh, has been received from England. They contain Elements of Intellectual and Moral Philosophy, and also a very satisfactory view of the Philosophy of Taste. It is well known to the Public, that no Lecturer at Edinburgh, evinced a deeper interest than Dr. Brown, who they have perused his Lectures, esteeming no doubt that they will be regarded as a portion of the highest efforts which the human mind has yet made. Proposals will be immediately issued for the republication of them in this country, by MARK NEWMAN, of Andover, Mass., a new and fair type, on good paper; and hopes to furnish schools and colleges, with truly valuable work, at less than half the price of the English Edition. The republication proceed without delay, if the publisher can find adequate encouragement. 6w July 1.

Rich and Staple Goods.

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